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originals of those sent to England may yet be found in some British collection. Some of the envoys were Uigur priests of Nestorian religion.[1]

Religion.

Among the Iranian Turks in Turkestan the almost universal religion is Mahometanism. Its adherents form 99 per cent. of the Turks in Ferghana (Kokand), 93 per cent. in Samarkand, 96 per cent. in Syr Daria, and 88 per cent. in Transcaspia (1897). They are mostly Sunnites, and of the Hanifite rite. It is recognized in the Mahometan world that nowhere else is there such strict adherence to the Koran and the Sunna as in this region, nowhere else are there so many religious orders and so many saints. This contemporary religious fanaticism, however, does not play the cultural rôle which it did when Mahometanism was introduced into this region in the tenth and eleventh centuries, as a rival to the earlier influences of Buddhism, Christianity, and the well-developed local animistic religion. At that time, under the influence of Iranian culture, Mahometanism meant also the development of science and art, literature and architecture. The present theologians of Turkestan have banished from their religion everything which is not in accordance with strict devotion and

[1] The Uigur manuscripts known to exist in European libraries are:

Kudatku Bilik (copy made in Herat in 1439) (Wiener Hofbibliothek).

Légende de Oghus Chan (Library of Charles Schefer of Paris).

Teskere-i-ewlija (Bibliothèque Nationale).

Miradj nameh (Berliner Bibliothek).

Yarlyk of Temir Kutlug (Wiener Hofbibliothek).

Yarlyk of Toktamysh (Moscow Library).

Application of the envoy of Chami, Babeke, to the Chinese Emperor, with Chinese translation (Asiatic Museum, Petrograd).

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Though engaged chiefly in commerce, they are also successful agriculturists. They know the use of *aryk* or irrigation canals, and are reputed to be the best cultivators of cotton and fruit plantations. On the whole there is only one people who surpass them as agriculturists, namely the Tadjiks,[1] who are supposed to be pure Iranians.

The Sarts are Mahometans, Sunnites, many of them followers of the Sufi order. They adhere to the Mahometan written law (*sheriat*). They keep their women more strictly in seclusion than is the case among any other Turkic tribe. This is probably connected with the high degree of organization shown in their religious culture, which exceeds that of the other tribes. They have a great reverence for the Mussulman educational institutions usually to be found in connexion with the Sufi religious orders, and supported by public donations. There are three of these orders in Central Asia, the most ancient of them being in Ferghana. The educational institutions are divided into higher (*Medresse*) and lower (*Mektab*). Besides instruction in religious and legal subjects, the students are given some general knowledge based on mediaeval conceptions; thus Sart geography represents the world as being flat, and surrounded by mountains. In the lower

[1] The Tadjiks are the remnants of the old Aryan population of Central Asia, living chiefly in the Samarkand and Ferghana districts. In 1911 they numbered about 400,000, i.e. 67 per cent. of the total population. The Tadjiks living in the valleys and engaged in agriculture are now 'scarcely distinguishable in language and physique from their neighbours the Sarts, but the Mountain Tadjiks, or Galcha, are still using their Iranian language, and differ from the dark Turanians around them by reason of their light-coloured hair and skin.

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Iish Kysi (*Iish*, 'black forest', 'chern'; *Kysi*, 'men'). 101
In language and religion they keep free from foreign admixture, they are therefore typical Turanian Turks. Their mode of life is sedentary whenever the environment allows them to practise agriculture. In religion they are Shamanists.

THE TURKS OF NORTH-WESTERN MONGOLIA AND EASTERN TURKESTAN. While the Altaians or Chern 'Tatars' occupy the Northern Altai, there lives in the Southern, so-called Little Altai, along the Black Irtish, in Jungaria and in Eastern Turkestan, another Turkic tribe, a rival of the Altaians as representative of the pure Turanian type. This is the tribe called *Kirei*, *Kerrit*, *Kerrait*, or *Kirai*. The chief distinction between the Kirei and the Altaians is now a religious one, the Kirei being Mahometans. We know that from the [795] eleventh to the thirteenth centuries they were adherents of Christianity in the form of Nestorianism, and it is among them that the fabulous Christian king Prester John (probably the native king Ouang-Khan, a contemporary of Jinghis Khan) is said to have lived. In [821] mode of life they are at present nomads, and are well known as hunters.[1]

The Kirei are sometimes called *Kirei-Kirghis*, and it is possible that in the period from the beginning of [174] our era till the sixth century, when the Kirghis were spreading in the basin of the upper Yenisei, one clan, the Kirei, were left behind, and settled in the Kemchik valley. Again, when in the seventeenth century the Yenisei-Kirghis were retiring before the Russian advance, from the Minusinsk steppes southwards to Jungaria and Mongolia, some of them may have settled

[1] D. Carruthers, *Unknown Mongolia*, vol. II, pp. 351-5.

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tive and intellectually inferior to the ruling Afghans, they are physically very sturdy and brave, and their honest and simple natures, free from all fanaticism, give them an attractive personality. Those who have taken service in the Indian army and in railroad construction are almost as highly spoken of as the Gurkhas of Nepal, whom they also resemble physically. Outside of their own mountain fastnesses in the Hazarajat, where they are today relatively undisturbed, they supply most of the unskilled labor for road building etc., and their position differs but little from that of serfs. In the Afghan army they have been organized into several battalions of sappers and miners.

Aside from their distinctly Mongolian type the Hazaras—at least the western clans—may be readily recognized by their small conical headdress of bright-colored calico, lined with fur or sheepskin which forms a fringe around the edge.

F. CHAHAR AYMAKS (250,000).

These are four semipastoral tribes of northwestern Afghanistan closely related to the Hazaras, but belonging to the Sunni persuasion. Like the Hazaras they are of pure Tartar or Mongolian origin and possess all the physical and mental attributes of their kinsmen further to the south. But being less numerous and less fiercely independent than the Hazaras they never had to suffer so much at the hands of the central government, especially as they appear to have become Sunnis (with some exceptions) at an early period. They speak either Turki or Persian dialects, and even a mixture of both.

(a) The *Taimanis* (160,000) are the most numerous of these four tribes. They occupy the Ghorat, i. e., the mountains between the Hari Rud and the Ghor, where the medieval Kingdom of Ghor (10th–13th centuries A. D.) must have been located. They are not exclusively nomads, but also cultivators of the soil. Intermarriage has slightly modified the original Mongolian type. Their dress is more like that of the Tajiks than the Hazaras, and they wear the turban. Their language is largely Turki.

(b) *Firozkohis* (50,000) roam the entire watershed of the Murghab River, north of the Band-i-Baba Range. They are said to have come from the Firoz-koh mountain (near Samnan, in North Persia) although they look more Mongolian than the other Aymaks. They speak Persian and wear a turban like the Uzbegs.

(c) *Jamshedis* (20,000) are found in the district of Badghis, between the Hari Rud and the Russian frontier. They have a reputation for intelligence, honesty, and good horsemanship. Although they dress like the Uzbegs and speak Turki they differ from them by wearing the sheepskin hat.

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(d) *Taimuris* (15,000) are an unimportant tribe, a large section of whom migrated to Persian Khorassan, where there are now fully as many as in Afghanistan. They speak Persian and many of them are Shiahs.

G. UZBEGS (750,000).

The Uzbegs are the principal inhabitants of the provinces of Afghan Turkestan and Badakshan. They are called *Turkmen* by the other Afghans and are a pure Tartar race, like the Turkomans of the rest of Central Asia. Their language is Turki and they differ from their kinsmen in Transoxiana only in that they wear a small turban instead of the sheepskin hat of the Turkomans proper. They wear long, many-colored striped coats and high knee-boots of untanned leather. Most of the Afghan cavalry is recruited from them.

H. KIZILBASHIS (100,000).

Though numerically not one of the great tribes of Afghanistan the Kizilbashis (lit. "Red-Heads") are an influential element. The term was formerly applied as a nickname by the orthodox Sunni to all Persians in Anatolia and Central Asia, presumably because of red caps they wore. In Afghanistan the name has become almost synonymous with *Shiah*. The Kizilbashis were originally natives of North Persia and only came to Afghanistan with the armies of Nadir Shah in 1737. Some 25,000 of them are still found in the city of Kabul alone, where they occupy the Chandawal quarter, the most prosperous looking part of the town. The rest of the tribe are found in some of the villages of the province of Kabul and of the Ghazni district. Although they have Tartar features they have ceased to be a pure race by intermarrying freely with other tribes. They are known for their intelligence and education, and—not unlike the Greeks and Armenians before their expulsion from Asia Minor—they supply most of the men with professional training or skill. Positions of secretaries, clerks, and interpreters, or of foremen and overseers, are usually held by them, and they even occasionally rise to high office in the government service. Curiously enough they also make excellent soldiers and—with the Uzbegs—furnish much of the Amir's best cavalry. Their position is all the more remarkable because they are handicapped by being Shiahs and therefore disliked by the ruling classes.

I. KAFIRS (70,000).

This interesting tribe is in a class by itself, having practically no ties of either race or religion with the other inhabitants of the country. They are wild, semibarbarous mountaineers inhabiting a